

MISSISSIPPI BAPTIST RECORD.

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THURSDAY, MARCH 8, 1877.

Prof. Johnson's Sermon.

We hope all our readers will read Prof. Johnson's sermon on the first page. We are sure all will be richly repaid by doing so. We are not prepared to publish sermons in this paper, indeed, our leanings are against the other way. But we have some special reasons for varying from our rule in this instance.

1. The sermon is exceptionally good.
2. It is short.

3. The occasion upon which it was delivered is one of such frequent occurrence with most of our churches now-a-days, and of so much importance that we feel that anything that will help to bring them to a better appreciation of the importance of unity in calling a pastor will be a valuable contribution to our current literature.

4. We happened just now to have room so that we could publish the sermon without crowding out anything that ought to appear this week. But when the discourse is read no one will think we owe to our readers an apology.

From private sources we learn that the effect of the sermon was most happy. The church in the election of a pastor acted in the spirit recommended by Bro. Johnson and gave Brother Leavell a unanimous call.

It was the next Sunday, during the absence of Bro. Johnson, that the church, by a unanimous vote, requested the sermon for publication.

We have information also that the church desired to make some expression of their feelings toward their former pastor. We assure the brethren that so far as we are concerned, nothing of the sort is necessary. Five years of uninterrupted kindness and hearty co-operation are quite sufficient.

We may be excused for saying that nothing but a sense of duty and an unyielding could have ever moved us from a people that we loved and love now with a strength of affection that we have no words to express. And if we struggled to the last to stay, it was but natural that we should wish to remain with a people who had won all our heart. Whatever the future holds in store for us we do not fear that we shall ever have to make a greater sacrifice of feeling to duty than we made when we left the consoling hand of Christians at Oxford. The Lord bless them evermore.

More Copy and Better.

MORE COPY.

We want the brethren to remember that it requires a great deal of matter to fill our columns each week. Therefore we need communications constantly. Don't neglect to write. In these days it is expected that preachers especially will write for the public. Is it not a ministerial duty? We think so. Brethren write for us—for the cause of Christ.

BETTER COPY.

Our printers complain that they can't make good reading out of some copy handed them. The truth is we receive some writing that is not print by a great deal. We know that the brethren want their pieces to appear well, but some times it is impossible to know just what the writer means. Pieces come to us written in pencil and rubbed and interlined, sometimes doubly interlined till we are completely beaten. This morning we spent a half hour with all the help we could get, over one word, and had to lay it away to cool at last without being able to make it out. And yet the word is the important one of the sentence and all depends on it. We will do the best we can, but we suggest to the brethren that it would be better if they would take more pains with their manuscripts. It will help us and they will appear much better in print. We could tell a good joke on ourselves touching this matter, but we might get ourselves laughed at about it. Bro. Lowrey knows it and he may tell it to a few friends if he chooses.

The New Paper.—The Mississippi Record, has made its appearance, and is a very fair specimen. Ed. J. B. Gamblell is the editor. It is published at Clinton, Miss., for \$2.50 per annum. Many have prophesied that we, moved by selfish reasons, would oppose this paper; but we never had such a thought. Mississippi has a perfect right to have a half dozen papers; if she can find publishers; it is no concern of ours. But our concern is to make such a paper that every Baptist will feel that he cannot afford to do without it, no matter how many other papers he takes. We wish our brother leaving winds and a prosperous voyage.—Baptist.

We are aiming at the same thing brother Graves. That is just our concern too. We want to make the Record so good that no Baptist in Miss. can afford to do without it. You are right Bro. G. Make the old leather worthy of support, and it will receive it. We would like to meet you in every family in Miss. There is plenty of room for us both on the wide sea.

Pike and Pikeism.

INTRODUCTORY REMARKS.

Pike is ex Prof. Norman Fox. We take him to be a gentleman. His articles are well written, and in that sets a good example to some others. He had a right to publish his views. The Religious Herald ought not to be abused for publishing Pike's articles, but must be held to account for indulging them. The Herald has published several complete refutations of Pikeism, and it is to be commended for so doing. No harm has resulted from the Pike controversy, but good rather. Pike manifests great unconcern about facts, and seems to care very little for accuracy; and, as to logic, he seems not to have heard that there is such a thing.

The disavowal of Pike was the dash of the light horse on the sleeping camp of the heavy-armed infantry. It was natural that there should have been some trepidation in camp, but we ought by this time to be perfectly cool. We have made these remarks in brief, because we wanted to cover a good deal of ground in a short space.

PIKEISM—WHAT IS IT?

Immersion, performed without church authority, being right in every other particular, are valid baptisms. Proof: The subject, the act and the formula are enjoined, by the Bible, but nothing is said of the administrator. 1. If this doctrine be true we must trace a regular succession from now through the dark ages back to the apostolic churches. But we know that some of our churches originated in reciprocal baptisms, and hence we cannot set up such a claim. 2. Those who deny the validity of alien immersions have no reason to think themselves baptized or their churches true churches, and hence there is no church in the world to-day. But his opponents are bound by consistency to disavow all who believe in alien immersions, and to declare that no church, receiving these irregular baptisms is a Baptist church. We are also bound not to receive by letter those baptized by authority of such churches.

Such is in brief the doctrine of Pike. We think we have stated him fairly. Now let us examine this syllabus of Pikeism and see whether there is in it anything that ought to terrify us of the other side. We do not propose to argue the several points at length, but rather to indicate what appears to us to be the proper line of defense.

First, Pike is very important in his pleadings for a "thus saith the Lord" about the proper administrator. He says he affirms that a profession of faith, immersion and a proper formula are necessary, and he stands ready to prove each item from the Bible, but when he demands a like proof of our doctrine we are not ready with it. He will believe if we will mention chapter and verse, etc. That is good Baptist talk and looks well in print; and we confess that there ought to be Bible proof for a doctrine which we hold with such tenacity—but if we must give up our doctrine or find a passage which demands a proper administrator just as we can find on fixing the action, the subjects or formula of baptism we yield at once, and Pike may have the field. But when Pike puts the case as he does he must be a trifle soft, or he thinks we are—one or the other. Suppose we prove from the Bible itself that Christ established a church in the world, and that he promulgated his laws (ordinances) and made the church his body, his executive, and hence that the carrying out of the laws devolves upon the church as a most solemn duty. Now we suppose we prove all this, won't it fully cover the case? Certainly. Well, all this we can prove, if any thing can be proved, and we have no need to do more. It is a well established Baptist doctrine as well as Bible doctrine, that the church is executive in its character, and Pike himself would hardly deny it, we suppose. The commission was given, but to whom? Everybody in the church and out? No, to the church. Then whose business is it to carry it out in all its parts? Evidently the church's. The opposite idea, that people outside of the kingdom may execute the laws of the kingdom and introduce subjects into the kingdom is a marvel of absurdity, and would never have been thought of, if some good natured man, had not set about trying to adjust the Bible to the world as it now is. We have not attempted to adduce proof of the position here taken, i. e. that the church is the executive of Christ, but we feel able to do so when the evidence is demanded.

We are told that this necessitates a succession from the apostolic churches down through the dark ages to the present, and that we are bound to trace this succession. The first part of the proposition we cheerfully agree to, and the second part we strongly deny. Our views of the question at issue compels us to maintain the doctrine of church succession, and we stand ready to prove the doctrine by the highest of all testimony—the word of God. We shall not go into the proof now, but we believe any well informed, Bible-reading Baptist ought to be able to sustain our doctrine from the scriptures. We announce our readiness to undertake to make good the proposition on a proper occasion.

The second part of Pike's statement we flatly deny. We are not bound to trace a succession. Our case does not demand that we fish up from beneath the rubbish of the ages past, each link of our historic chain. Independently of any historic proof, we believe that the church has been preserved in all her enjoyments in the wilderness. To deny it appears to us to impeach the veracity of Christ himself. We prove a succession by the scriptures and that is enough; we are not bound to prove it historically. Several attempts to do this have been made, but none of them we think with entire success.

We may reasonably expect nearer approximation to positive and assured success in the future. We would not rest our faith on any history yet written, and we are thankful that we have a surer word of prophecy on which to depend.

But Pike affirms that quite a number of the churches now recognized as Baptist churches, and completely entertained into denominational life originated in reciprocal baptisms. The result must be a corruption of our denominational blood. To this it is sufficient to reply that the number of such bodies, granting all Pike claims, is very small when compared with the number of regular bodies which can and have been traced to a period far anterior to the date of such organizations. Historic evidence is exceedingly valuable just at this point to offset evidence of a like character urged from the Pike side. Not only is the above statement true, but an important truth follows. There is by reason of the great disparity between the number of regular and irregular churches a strong purifying power naturally at work in the denomination which in time must purge out the alien element entirely, even in the cases of those churches of alien origin. How this may be done will appear from the following:

Let us suppose two churches, one regular and one alien, each having a pastor of its own sort. After ten or twenty years they exchange pastors. The regular minister would carry with him to the alien body the right to baptize, derived from the regular church in his ordination. If this was his aim he ought not to have an ally in Bro. Relyea. Read this from Bro. R.:

We are quite ready to give them up and will do so as soon as Bro. Gamblell will tell us what other general term we can use, and be understood by all parties, in speaking of that great wing of the denomination that denies the validity of both baptisms and ordinations originating outside of regular church authorities. Now as to this we say there is no stretch known to us that could be stretched over all this ground.

Landmarkers are generally opposed to Alien Immersions, but they are not logically bound to be. On the other hand, thousands who oppose Landmark doctrine equally as strenuously oppose irregular baptisms. So we hold that no one term will cover all this ground, and to make one do it, is to confound all distinctions and cover up a question that ought to be made clear. We protest.

We copy below Bro. Relyea's closing remarks on our recent article in this paper:

It troubles us to see how any Baptist can be consistent and receive alien immersions as valid baptisms. But how any kind of a Landmark Baptist can do so beats us entirely. "Alien immersions have nothing in the world to do with Landmarkism." A Landmarker may take either side of the Alien immersion question without compromising his consistency. Where is Bro. Graves?

In reply to the above we have this to say: that no one ought to know better than Bro. R., a collegiate and a man who uses the English language with great power, that the sweep of the word consistent in our editorial forced this construction. The amount of our declaration is this: To establish Landmarkism does not refute the Alien immersion doctrine. Each must be established or refuted separately. The two questions have no logical dependence.

"My God, how often have I, in conversing with thee, been like one asleep and unconscious of what he is saying! Mercifully forgive me for this, and associate henceforth Thy Spirit with my spirit, that my prayer may be as devout and earnest as Thy greatness and my necessities require."

The Christian Union says: There seems to be no doubt that the Jews are flocking back to Palestine in large numbers, especially from England, the restoration of Jerusalem and the foundation of a Jewish Republic, being the aim that carries them there. It is said they claim that England can never withdraw from questions affecting European politics in the East, and that she will assist them in emergencies. Their faith in the whole movement is strong.

The Baptist Reflector, established by Rev. O. C. Pope at Morristown, has more than a year ago, with the hope of getting one thousand subscribers during the first year, has the office. As a business enterprise it has been a grand success, and through its instrumental aid new churches have been poured into all churches.

Landmarkism and Alien Immersions.

We set in as editor of the Record to keep things right all around us, but we are getting a little out of heart already. It seems that the McComb City end of the Southern Baptist will run into a twist in spite of our well-meant efforts to the contrary. But we are not to be weary in well doing. We resume our work, though it may be "love's labor lost." Bro. Relyea, the able and courteous editor of the McComb City end (paper aforesaid), says he did not fall into the mistake of confounding Landmarkism with Alien immersions; he went in, etc. But he further says he is ready to improve, if we will show him how he may. (This is the essence of it). Now, Bro. Relyea, so like as to do any one you ever saw, so we will give you the clue to follow, improvement in this particular. First, always call things by their right names. Second, never confound under one term or name two things that are essentially distinct and different. These are simple rules, but they will, if well followed, bring you out of your present difficulty. Landmarkism, technically so called, is one thing; Alien Immersions, as a question in theology, is another and totally different. The two have no logical connection or affinity, and, so far as we are informed, were never confounded by any writer of any note till Pike took the field and began his great work of blotting out all distinctions. To-day we know of but two editors who have followed this "renowned anonymous" in this particular. One of them is the pastor editor of the Watchman, Dr. Lorimer of whom J. M. Pendleton says he ought to know better, and the other is Bro. S. R., who holds the McComb City end of the Southern Baptist. And we really think that he ought to do better.

The two questions are not confounded in the minds of informed persons, and why Pike made this blunder, and stuck to it, we can't imagine, unless he cunningly aimed to make a show of overthrowing the doctrine of strict baptisms, and then by confounding the pulpits question with the baptism question bring down the two together. If this was his aim he ought not to have an ally in Bro. Relyea. Read this from Bro. R.:

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A Good Day in Oxford Baptist Church.

OXFORD, Miss., March 5, 1877.

BRO. GAMBLELL: Our church had here, yesterday, certainly a day to be long remembered by the warm-hearted brethren. Bro. Z. T. Leavell preached his first sermon as our pastor from 1st Cor., 2d chap., 21 verse. "For I determined not to know anything among you save Jesus Christ, and him crucified." The house was well filled, and with an attentive audience. The discourse was fitted to the occasion, and the allusion to the harmony and unity rejoiced of us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Thim., 14.

3. Is it specially enjoined on Christians to be beneficent?

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. vi. 10.

4. May not a Christian be indifferent in this matter and be excusable?

"Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."—1 Cor. viii. 7 verse.

5. What is the grace of which the Apostle here speaks?

"Therefore I thought it necessary to exhort the brethren that they would go before unto you, and make up before hand your bounty, that the same might be ready as a matter of bounty and not as of covetousness."—1 Cor. ix. 5.

6. Have we the record of a bounty made up in any other Apostolic church?

"Now ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity."—Phil. iv. 15, 16.

7. Does the Apostle give any directions as to the manner of making up a bounty?

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him."—1 Cor. xvi. 2.

8. May not the very poor be expected to contribute in this collection?

"Moreover, brethren, we do you to wit (make known to you) of the grace of God bestowed on the churches of Macedonia; how that in great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves."—1 Cor. viii. 1-3.

9. How or in what proportion should we give?

"Let every one of you lay by him in store as God hath prospered him."—1 Cor. xvi. 2.

10. Why lay by in store?

"That there be no gatherings, when I come."—1 Cor. xvi. 2.

11. Ought all the members of a church to contribute equal amounts?

"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—1 Cor. viii. 12.

12. Is it often the case that a few members bear the burden of the contributions?

"I mean not that other men be eased and y burdened."—1 Cor. xvi. 13.

13. Has each one the right to determine how much he will give?

"Every man according as he purpoeth in his heart so let him give."—1 Cor. ix. 7.

14. Just now I have so many demands upon me, I desire to acquire a certain piece of property, or to indulge myself or children in worldly pleasure. May I not discharge this obligation by contributing a very small amount?

"But this I say: He which soweth sparingly shall reap also sparingly."—1 Cor. ix. 6.

15. Is there reward for thus giving?

"God is able to make all grace abound to you."—(1 Cor. 8, 9.) "Not because I desire a gift; but I desire fruit that may abound to your account. But I have all and abound. I am all full, having received of Ephraim the things which were sent from you, an odor of a sweet smell; a sacrifice acceptable, well pleasing to God."—Phil. iv. 17-18.

16. Does God reward in proportion to the liberality of the contributions?

"He which sows sparingly shall reap also sparingly, and he which sows bountifully shall reap also bountifully."—1 Cor. ix. 6.

17. Is any particular temper or disposition essential to acceptable giving?

"Every man according as he purpoeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."—1 Cor. ix. 7.

The Mossy Creek College, East Tenn., has recently come into possession of a splendid building, which affords ample accommodations for the one hundred and seventy-five students who have entered so far. Only a very small number of these are in the preparatory department. We only need a good endowment. Our female college at Bristol, claims to have better prospects than ever before.—Ex.

There may be excitement and morbidity in wrong doing but satisfaction results alone from doing right.

SYSTEMATIC BENEFICENCE.

W. H. M. DURHAM.

1. What is beneficence?

Webster says it is "the practice of doing good," "active goodness," etc.

2. Why should Christians be beneficent?

"Let this mind be in you which was also in Christ Jesus"—Phil. ii. 5. "Who went about as a slave, and as a lowly servant of all."—Acts x. 38. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Thim., 14.

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Our Folks.

BY RINGTONS.

Yesterday evening while I was out attending to household duties Madge, a cousin, and one of my right hand friends, called, and having the privilege of roaming at will over the premises, sought me out and caught me (retire ye fastidious!) in the act of milking.

"Did any body ever?" fell on my startled ears. "Well, there's no one in trying, I can never make anything of you. Plebeian you'll be at the end of the chapter. I'm disgusted, and have a good mind to say to inquiring friends, that you're no kin to me! I want some Graham biscuit and coffee first, though! Come on, let's go to supper. Did you know the new organ had come?"

"Oh, you wretch! Why didn't you say so at first? Why didn't you screech it out as you traveled? Have you seen it?"

"No, but it's there."

"Come on, let's eat quick and go. That everlasting milk is to be strained away first, though."

"I'll help you. Let's divide the business. I'll eat and let you 'tend to the milk.'"

"Thank you. Knowing you to be well qualified in that branch, I turn it unhesitatingly over to you. March on."

As soon as possible we were off to the church, where quite a little crowd of Our Folks were gathered. If anybody was inclined to criticize these childish and undignified Baptists, they had a fine field. As for said Baptists, they were in a state of blissful don't care, that was refreshing to see. Naturally, according to my observation, as a general thing, sticks to a Baptist through thick and thin, so if we crowded round the box and read the label, caution to carriers, counted the number of screws that must come out, lifted the instrument to judge of its weight, commented on its size, and finally got so impatient as to send a second summons after tools for its opening; and if when a small opening was at length made, everybody pushed up for a peep, which only caused greater excitement, why according to Baptist proclivities, it was as it should have been. At last the only obstructing plank came off, and out rolled into our admiring view this hope of three long years. Oh, you beauty! (Wish we could have seen it.—Ed.) How many turkeys, pigs, chickens, calves, lambs, and all such, we stuffed into you to make you so big; and how we fitted, ruffled, tucked, shirred and plaited, to trim you off so handsomely! And then the dear brethren, for the final and finishing touches of perfection, divided their hands into their pockets and brought out five and ten dollar bills, which were thrown zealously into the treasury.

If any members of our church or congregation are too "stuck up" to show, or too indifferent to feel a thrill of enthusiasm over our organ, they are mortal poor Baptists—are not worth a cent besides—and don't rightfully come under the head of Our Folks.

We were fearful before experimenting, that our instrument would be so tall as to obstruct the view of the pulpit from the center of the church, where our hearts were set on placing it. Everybody to his notion; but Our Folks don't like galleries, nor back of pulpits for choirs. (When an organ gets up in the gallery, or behind the pulpit, we think it ought to be turned out of church for bad behavior.—Ed.) Because it looks ostentatious, brings about formality, and gives the death blow to congregational singing. Messrs. Needham & Sons' Silver-tongued Organs have the quality of adaptability to circumstances, for ours now occupies the place selected for it. The evening of the telling about, we had regular "conventions" over it. (Women do have them sometimes—especially if there is something new and pretty on hand.—Ed.) Outside attractions being exhausted, it dawned upon us, that there might be something inside worth looking after. Lifting the top, we were not dumb-founded at what we saw, but fell to counting the stops, which numbered eleven, placed music on the rack, got a lamp and adjusted it properly, saw that it reflected on the music to a charm, then placing the organist in position, prepared ourselves for bliss. A few chords, soft and sweet as an angel's song, grew in volume, till merging finally into grand Old Hundred it swelled so alarmingly that some of our Folks clapped their hands to their ears and braced themselves to keep steady, while others flew to hold the windows down, and Madge proposed a stampede to the roof to prevent, if possible, its being ripped literally off. (You must see it carefully till we get there.—Ed.) At a late hour necessity, not choice, decided that sleep was essential to the future welfare and improvement of our church, hence our withdrawal. (Hope the organ in question is religiously inclined, and will do much good.—Ed.)

We regret to learn that Bro. M. M. Lynchburg, Va., has a chronic affection which threatens to interfere with his usefulness in the pastorate.—Baptist Reflector.

Ladies' Working Societies.

DEAR BRO. GAMBLELL:—In many churches much good work is done in these societies for the glory of the Master. I have thought it might be interesting and encouraging especially to the sisters to make known the good work a few in the Senatobia Baptist church have done in the last twelve months, by an organized effort. This society is truly a working society, as I happened to learn last Saturday. I was invited to one of their meetings, and I went with pleasure, as I was anxious to encourage the good work. I do not know how much I encouraged the good work, but I was much encouraged in my pastoral work by meeting with these good workers. It happened to be their anniversary meeting, and I was much pleased to hear their annual report.

I learned from the report that the society, during the last year, made two hundred and forty-three dollars in money, and had on hand about forty dollars worth of materials which was to be converted into money at an early day, and that this money had been judiciously used. The missionaries were judiciously remembered in its distribution. There were only about twenty-five members of the society, and the most of this money was made by the use of the needle. Those who did the work say they have not missed the time in which they were engaged in the work. One sister who lives five miles away in the country and could not often meet with that organization, made twenty-five dollars by sewing the work, the goods of the society, and she says she can, and is ready to make more in the same way.

It is worthy of notice that those sisters who are most active in these societies, are generally the most active in every good work of the churches. Most of them think they have done their duty toward the church in these societies; but they are ever ready and willing to help in every good cause that is presented to their church. They are usually good listeners to the ministry of the word, regular in their attendance at prayer-meeting, and active workers in the Sunday-school. The frequent coming together in these societies, to work for the Master's cause, seems to unite the hearts of the members by the most sacred ties of Christian love, and to stimulate and encourage all the more active, zealous efforts for the glory of God.

The sisters here great power for doing good, and they are not contented to fail in the good work, they undertake, and I hope "Sister Elizabeth," "Sister Dora" and others, will continue to write for the Record until they wake up and put in motion, for good, all the dormant powers of the sisterhood in our churches.

E. E. RYAN.

Show Thyself a Woman.

At home, in the family circle, that charmed and love-bound kingdom where woman reigns in full power, and undimmed glory.

In the church, that divine sanctuary of God, where woman's tearful piety touches the world's heart; and her holy living vindicates the glory of religion.

Few, probably, realize the immense power for good or evil that lies dormant in woman, and if aroused and exercised in the service of good, it causes hope, joy and love to burst into fragrant bloom; but if in the service of evil it wrecks everything pure and beautiful, leaving behind a wide waste of fruitless desolation.

Then show thyself a woman by avoiding all evil, work only in the cause of good, lift up thy heart toward God and his purity. Fill thy heart with religion and love to God and man. This alone will purify the fountain from which the tide of holy influence must flow out to bless the world.

Purity is the foot of all womanly excellence.

We print the above on a topic which we gave out a week or two ago. We publish it because it is so timely and so sweet. The writer was the most and distrustful to do, but full justice. She should write more and with more confidence. But purity is a charming virtue. We think the subject will admit of a more extensive treatment, and we will ask some one to write it up. If no one will, we have a mind to try our hand on it after awhile.—Ed.

The School Board in England have full charge of everything pertaining to education in their respective municipalities, which opposed the creation of these Boards, at the time, changed its tactics, this last year, and sought to capture them by securing the election of a working majority who would see that the church catechism was taught in the schools. In London, where this power of the church is immense, the fight was a fierce one, and the liberals for a time feared, the result; but the sectarians were routed, and the schools will be free from their visits for three years to come. In Portsmouth, where the election took place a little later, the church party has been still more signally defeated, the majority against it being two to one. Five Baptists have been returned—the Board consisting of fifteen. At South Shields, a church of England priest was chairman of the last Board; he now sits at the head of the poll, while the secretary of the Northern Baptist Association is returned at the head.—Watchman.

